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#### NEW BOOKS.

Another Lady's Book About Merceco. Lady Grove, the author of "Seventy-one Days' Camping in Morocco," (Longmans) makes no pretence of offering any solid nformation concerning the country which she visited. It is, however, an entertaining account of her experiences which she has given us, and the narrative is embellished with illustrations from photographs, some of which are, so far as we know, unique We refer to the pictured representations of Moorish interiors, which show the ladies of the house unveiled. We are told that the permission to photograph these ladies in their own homes was obsained with difficulty, and then only after reiterated promises that duplicates of the photographs here reproduced should be given to the sitters. In another respect the author's sojourn in Morocco was anomslous. With the exception of one other English woman, she is the only member of her sex who has made the acquaintance of the Sultan Abdul Aziz. Of her interview with his Shereefian Majesty, she writes: "The short time that we were there he seems to have made good use of his eyes, and to be a very observant person. He wished to know, for instance, why I wore three chains, and was told by the interpreter that one was for my watch, one for my purse and one for my pencil. 'But that's not true,' I objected, when this was repeated to me. 'I dare say,' was the answer, at I did not wish to tell him that this was a desire to enhance your personal appearance, because he has already asked me why you wore a thin, transparent veil, instead of one such as his subjects wear. I felt that the true purpose of your chains would rob him of any vestige of respect he had left for you.' " The Sultan wanted to know where the wives of the other two male members of the party were, and he seemed exercised to find that they had gone off travelling by themselves in a different direction, instead of staying at home awaiting their lords' return. Lady Grove's husband volunteered the information that she, too, purposed going to England by herself as soon as the journey in Morocco was finished. This was too much for the Sultan. "What would happen," he asked, "if you commanded her not to go?" "Oh, she would stay," was the prompt reply. "And yours?" asked the Sultan, turning to another male member of the party. "I am afraid she would go all the same," was the answer. On the whole, the Christian women greatly surprised the Commander of the Faithful. Lady Grove's age was inquired into by him, and we are told that, on ascertaining it, he expressed great wonderment, and asked how it could be possible that she should look so young. The author adds: "Lest I should be accused of undue vanity, let me hasten to say that the women in this country never look young. I saw a bride of fifteen who assuredly would have easily passed for forty." Lady Grove's husband explained to his Shereefian Majesty that his wife's youthful appearance had been brought about "entirely by kindness, and was due to his unique treatment of her. The impression made by the Sultan upon our author's mind was that he is an amiable, well-meaning, intelligent youth,

It seems that, while Lady Grove was in Morocco City, she went about through the streets with her face uncovered by anything except a thin, gauze veil. Other English women dwelling in the Shereefian capital go about veiled and draped up to the eyes, after the Moorish fashion. Our traveller remonstrated with those whom she met for their compliance with a prescription which is based on an insulting assumption: The Mohammedan women veil their faces because to display them is supposed to imply an indecent want of modesty. The idea involved in this contention needs no elaboration to prove its bestial tendency; but the English woman, by adopting this outward sign of an abominable degradation, degrades and disgraces her countrywomen, and by parading herself as if under the same hideous conditions bears false witness to the actualities that centuries of enlightenment have established for her. Lady Grove confesses that, if veils were worn in Morocco for the sake of the complexion, she should make less complaint; but from the height of her emancipation for a European woman to perpetuate and encourage in her own person the foul wrong that the Mohammedan woman is daily undergoing seems to me little short of thoughtless and almost criminal folly."

far from being the debauchee described by the correspondents of London newspapers.

She was assured by one of his most intimate

courtiers that "he is a very moral young

man, and for an Oriental, particularly in-

telligent." Indeed, he would be regarded

as intelligent irrespectively of his nation-

The day before our traveller left Mogador she visited a Moorish Princess in her own home. As it happened, the Princess was the wife of the cook of the hotel. The fact requires a word of explanation. It is not acommon, it seems, in Morocco, for Side (Lords) or even for Shereefs (descendants of the Prophet) to undertake the functions of a chef, and they do not thereby lose caste. At the time of our author's visit to the cook's wife, a wedding was about o take place in the family, and the lady's feet were being prepared therefor. We are told that the process, which lasts about four hours, is as follows: "An elaborate pattern is painted onto the upper part of he instep and ankle, with henna, the patern is afterward lightly burned, then the feet are washed, and the pattern remains or several weeks. In reply to my question why they had it done, our host shrugged shoulders, and said, 'Les femmes aiment que voulez-vous? I asked him if he ound it pretty, but a shrug was all I could each further on the subject." We are told that the "Princess" herself was distinctly pretty fine would have been prettier if her lips and eyes had not been stained, the mouth with henna, and the eyes with kohi-(antimony), and although she could not get up, as her feet were extended on a cushher manner and gestures and expresson were graceful and attractive. How contracted a life she led will be evident when we say that in Morocco no women with ony pre-ensions to high more move out of our touthe, and the few square yards of arm comprehended in her dwelling repreexcited \$1 the space which her feet had traverses. In a word, to be entombed care within four whitewashed walls is the into of addonnials large after marriage.

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